

Tues.

March 26, 1968

Must Remain in  
Transcription Room

Well I came for questions that you might have so let's start. I listened to 60% of the tape of last Sunday, you describe certain things in that, I don't know the end, the beginning is very much devoted to Noble's description of hand, I think you're, you still have to become much simpler. What is needed for work is really only the recognition of the fact of something existing, and that that what exists, when it is applied to the totality of a person, will gradually start to influence certain forms of mannerisms, or behavior, which then again are under that kind of observation, but this time when they are expressed, from the moment of an existence into an activity, also that activity by itself is recorded, and it remains then in the memory so that one knows that that was there but it is a little bit cleared not only the existence but that what exist was manifesting, so that the facts themselves are a little bit more strung out and become a description of that what one is as a creature behaving, and the fact that there is in that so called moment by moment registration of what the manifestation is doing or what the body is doing as a manifestation, that then the manifestation and behavior both also become more truthfull and because of that they become usefull to a person, to be able to know what he really is. but that not anywhere is there that other kind of a relationship established of looking at the hand and see what is there and a description of it which goes over into an ordinary unconscious interpretation of something that is there also but it is this time, but it is this time not any way material that can be usefull because it belongs to ordinary life, and I think it is difficult to make a separation between them, because one falls so easily into, and it

goes over so easily into a description since one is so used to it particularly when you see it with your eyes or when you feel it in some way such as touch, or hear it with your ears, for this new set of perceptions is an awareness as a mental function and gradually a consideration of that what is of value from the standpoint of ones concience, so that then behavior forms what ever they may be, are now also judged, afterwards when they have happened, but that one has in front of oneself, facts which are much more absolute because they are free from personal interpretation, so after some time you might say, I would accumulate more facts about my hand the way it actually is, and perhaps then from a standpoint afterwards seeing this then there is no further question of an interpretation of it, then it could become usefull as an absolute fact, but that takes quite some time, for the time being when I say make it more simple, simply I exist, and I exist in a different way, my hand, exists, it moves and it did this, and so forth, I could describe it but I don't want to describe it, I just want to accept the fact that it exists now and that of course it is usefull, and I call it hand as soon as I start even describing it, it is a subjective method, but the fact remains that my awareness is saying that my hand is there and it is part of my body, my body is there, and that what takes place in my body also is there, and it is functioning in a certain way, so these kind of accumulated facts ~~are~~ afterwards when I start to consider them, I will then put them against something that was my behavior correct in relation to what I believe should be a harmonious man, and so I have now two difficulties, one is I have now facts that are more reliable but I really don't know what to do with them because my comparison will be against something that I want to describe

as more harmonious, or more becoming for a man and I still so that from the standpoint of subjectivity and again a long time will go by before I get enough data together which will convince me that that what is my behavior is correct or not and the judgement then is if that behavior is as I now behave and as I ~~now~~ now behave and as I now become aware of is that the kind of behavior that enables me to stay awake or not, and my judgement is not any more ~~the judgement of~~ with that what was ordinary judgement of earth, it is now a judgement what is needed for that in order to become free from earth, that that what i now experience in a subjective manner was correct in relation to setting me free because I know that if the freedom could be there that what is my body and what may have developed in the meantime would then function i would almost say automatically harmonious because it would be under the influence of the state that is an awakened one, you see the difference then that is important and therefore you must not allow yourself too soon to start to describe things, it comes later there are different steps in this, the accumulation of data, that one exists and that there are facts which are so, we say objective or absolute, that is one section and because of this observation process the I starts to grow, when the I is grown up enough it will go over in a participation process to that what are the manifestations of the body, and that is the time when a judgement will be of use because it is then whatever the body does is then judged from the standpoint of I which is an objective faculty which has grown out and has objective wisdom so you see you must wait until this participation process starts to take place after the collection of all kind of data, and we are still collecting data with very little participation but as patient as the time that the awareness can be maintained and that is long, long but that is regarding the tape.

What other questions were there/ that you would like to bring up?  
"Nr Hyland I had this, I mentioned this on the tape before, question about the fact that I always seem to try and force myself to observe. I don't know exactly how to put it but there seems to be very little openness in me to it, so it's like I'm trying to push, you know, push it. Maybe it's at the wrong time" (Mike Breslin).

For some time the report from you always on any tape was I have not been able to work, you remember, and that has changed a little bit in the last month or so, that you actually have made attempts, but we did talk about it when I came through the first time, and I think what you still have to do is not to look, don't look in the first place for particular results, but look for the result of and an effort that you make, so that in that knowledge that you have made an attempt, that that is satisfactory for you at the time being, at the same time I think the desire that one wants to work represents very definitely a statement to oneself, that the condition in which I am now is not satisfactory for me as a man. So for that reason if it is quite pronounced, that is do I actually feel that that what I am is not right as yet and will eliminate all kind of smugness on my own part, or satisfaction that I already have, or shrug my shoulders and say well that is all right, it doesn't matter too. This kind of thing really has to start to matter that you feel that something has to be done to put it right because the way it is is not good, not good enough for growth, It is good for ordinary life, but one has an aim that what I would like to be is not just for that particular kind of life, because I do not know in what form my life will continue to exist after physical death, and the assumption is

that, and a very logical assumption that it will continue, because otherwise why should I spend so much time trying to improve it, so when I make a statement to myself that while it is not right as yet, in the way it ought to be, I have in mind that something else should now evolve, or grow out of what I am at the present time. Now that has to be, I think, very clear about what one, really quite genuine about the desire that one wants to work, and ~~and~~ that the motivation is quite clear every time that one is faced with this. To the extent that you say I ~~want~~ want to work and now I work, but if you say I want to work but I cannot work, I wish that I could work, but circumstances prevent me, then the third statement is I want to work but circumstances are always in the way, in this last case there is not strong enough wish to work. That is what I said you will remember the other day. If there is actually a wish and there are difficult conditions, I will always find certain moments during the day when I can make this particular wish actual, But for that I will have to have common sense to see when will I actually do it. so that I have the greatest advantage from using the most efficient way of applying it and then of course I consider only those moments when I am in a very simple state myself. So again the same problem, You have to select out of your day the times when you can say now I actually can work and already you could expect some kind of a result. that even if you are not seeing a result that which you know you are doing is in line with what really should be done, the satisfaction is in the knowledge that you have done it with out being able to show that you have reached something. So try to get rid of that first, this pushing is perhaps a little the wrong work. Perhaps I have a mind that I have to make up and I have to have a wish that to some extent furnishes the energy for the execution of that kind of wish and a thought that I have in an actuality of

of that what perhaps is physical body submiting to the question of being observed by part of my mind. But at the same time when I don't really know how to describe a state of awareness, or awakening, I let it go at the poigt where i say I've made this a attempt, when I make this attempt now what is really taking place? I submit my body to an observation process which takes place in my mind, and for which the energy is furnished by a wish that I have, the body itself is not doing anything at all.. that only remains in a physical state of behavior. And what then is recorded as a fact is a result you might say of the openness of the body not objecting to that what is an observation process which goes on in the little I. The accent is only as far as I have a wish then I push but when the wish is converted into the actuality of an awareness of an observation process, it becomes much more dependant on the willingness of the body to become open to be observed. Do you see the reason why I ~~say~~ said that now because if I start to push myself, I put a trementious amount of energy by trying to concentrate on the wish to work, and usually in that particular state that energy is used in the direction of the subconcious or an unconscious way of behaving and there is very little left for the I to exist. If I just could say here it is open, here is my body, now I wish that something else could exist and my wish then goes direct into the creation of that what is little I. It becomes much simpler, you see

" Thank you, I see" (Mike Breslin speaking)

Come don't let too many minutes go by

"Is there an exercise which will build or develop the ability to concentrate" (Noble Kirkpatrick speaking)

Concentrate on what? A little while ago I said, do not concentrate, concentration is only the result of a wish, that what concentrates in a wish is the sincerity. I deepen my wish when I am fully convinced that I want that wish to have. This deepening process is the result of a ~~mis~~ knowledge of the condition in which I am. When I don't like my condition and I feel it is necessary to make some kind of a change, I can say improve it or make it more usefull for the purpose of further growth or to make it so that it is better able to find its place in relation to a higher force or religeously if it could then could have relationship towards God so that I become more and more aware of what is really the place of myself in where ever I am or happen to be on earth, and what is required on my part to do at such a time. you see this is a different kind of motivation. It will make me realize that I am not at that place yet where I wish to be. For whatever reason then I have a wish that if I only know what to do about it I will do it. So it depends on the sincerity of that kind of wish. And that again must depend on the reality of, even if it is a subjective reality, of a knowledge I have of myself over the years, in which I have behaved in a certain way, and I have many times been able to find fault with it. Because i say it is stupid, it doesn't behave right, it is out of controll, it leoses tremendous amount of energy, I mixes in the affairs of other people, I ~~sh~~ cannot think straight, because my feeling comes in the way, I am lazy because my body prevents me, I overeat because my body wishes it and my mind says no, I feel certain things with my feeling but my mind contradicts it because it says its no good and so forth. And all the variety

of abnormal and idiotic conditions in which an honest person must find himself when he looks at himself and says it certainly is still wrong, its some way or an other and why this I do not know. Nevertheless I am not very much of a , what I would call a man. It depends a little bit on what I describe as a man, and to the extent that I have a satisfaction in being what I am, Well-- I can do this, and--I am an artist and I can create, I can write books, I can do all kind of things, inventiveness, and I have a position in life, and I earn fifty thousand dollars and I have fifty cars Whatever it may be I don't know It depends on the person's consideration of himself, that he is satisfied or not, when he has already enough satisfactions that what's the use of working a little more its nothing else than the same repetition, and I am sitting here and I look fine and everything that I need is satisfied and I can have people under me who can do this and what ever it is . Such a person is utterly, utterly useless for any kind of a work, because he doesn't consider, he doesn't consider it a necessity. He already feels that he had done in his life what he should do , and even if he is religeous , he will say sure, when I meet God then I will tell him I have done this, and I have done that Its all to my credit and even maybe he will be very much surprized, when God says Everything that you think is credit is debit , but He won't believe you. So it depends entirely on the condition that I say when Gurdjieff says "People are slugs". Well I object to that a little, and I say now God, don't be so silly, or Beelzebub or, Grudjief, you know better than that. I am not such a slug, you see I will hesitate to accept such a statement, for if people say you are 100% mechanical, I don't want to believe that I am 100% mechanical, 90% yes, but there is 10%, certain times I know exactly that I am not at all mechanical. Then people say you are vain or

lazy, But you will say, I have a reason to be vain, and if you are lazy, I am not always lazy. You see these kind of things are ones own judgement and perhaps quite subjective, but I think in the end and in particular people live a little longer they are not such fools, and they discover among all the different experiences of themselves, a great deal of knowledge which more or less is true and then when statements are made he says well you really are not b very religeous. I say yea it is true. Sometimes I pretend, sometimes I read the Bible and sometimes I go to church, once when it is necessary, or when I would like to be seen by others who I think I can do some business with so that they know that I am sincere. But when one talks to ones own conscience, what ever it is . or whatever ones own heart is. When one is in a private place. And is not noticed by anyone else, then one really can talk to God at such a time. Without having to give an account, and open up to such an extent that one says yes, I am a sinner, well maybe I am not so bad but I am anyhow, and I need some help. It is only for those people that have these kind of problems of courcs will want to do somethigg And to the degree that they know, that whatever they represent, is really not right for them, in there description of what a man should be, or even in their own idealism of what they think they should be as a more ideal man, as a man in relation to other people, even in relation to their own God maybe, in their daily like, in their professional work or personal work, even in what kink of influende they may have sociologically. There is still something wrong and to be wished for. So when one comes to that, the deeper you realize how terrible the situation is sometimes. The more the wish can be, and the deeper the wish can do. So that is where the concentration takes

place. I say with all my heart, with all my mind, with everything I can do with my hands I will want to do because it is important. sometimes I say I cannot live without that kind of an attempt on my part, or for me or sometimes like Gurdjieff has said I cannot live ~~without~~ unless these ideas become as important to man as air so that if he knows he stops breathing he will die. He should know that if he stops making attempts to wake up he will die and there is no doubt about that either, because may come a little later after his breath goes on he may already die in many different senses of himself. So this question of death is not something that has to wait until one dies physically, one dies already every day. Every day I am lazy I die, because I die to the opportunity of remaining active, now all of this has to do with an accent on where is really the necessity of ones life for what one considers important in ones life, and to what extent is one responsible for ones life. And, when that question of responsibility comes up, you can still talk about it a great deal. Some people are more responsible, and feel they have to become more responsible than others, and then to say we can take it easier than someone else, can not go through because they feel it is necessary to do something ~~about~~/~~it~~/ about it. Maybe it is a difference in types, maybe it's a difference in possibility as a potentiality for them for further growth. they who are easily satisfied will stop at a certain point and let it go, and if I am not easily satisfied probably I will work until doomsday, So again it depends on. Definitely definitions for ones self. What is a man as he is now? What am I as I am now? What is it that I can expect me to become?--if I consider it from the standpoint of harmonious or from the standpoint of being in equilibrium, or from the standpoint o

of having evolved, or from the standpoint of answering more the responsibility of the fact that I was born, or in relation to what is a higher level of being towards which I perhaps I would like to go, which I strive, or to the concept that I have of a god and a universe, that I understand a spiritual life and possible existence of other forms of energies in men and the many different forms not only of this earth, and that man on earth ought to be occupied with such questions because they happen to be even on earth interested in the possible evolution of himself of the rest of mankind or even the rest of what might take place in our solar system. I think if one reads about these isoteric knowledge, these facts of isoteric knowledge, and you start to not to read them with your mind only, but you start to interpret them in such ways, what good is it to me, what should I now do about it? or what can be the meaning for such and such a description which happened to so-and-so but to what extent am I in the same kind of a boat? Every time all the different influences one lives under and what ever one experiences has to be brought home to the question of what is my experience with them, should I make them my experience or should they be recalled or if I make them my experience, to what extent then can they become useful for my further growth, and the assumption constantly is growing, Am I interested in further growth? Naturally with what I am now, if the satisfaction is there, my growth is finished. If I feel that I should grow further. I will do everything possible to ~~if~~ create conditions in which I can grow further and If I say yes it is necessary because I say I want a soul, or I want to understand why I cannot grow naturally, the way I am now, then I would like to find out what is possible for me or to what extent can I prepare myself that when I die physically that then I will enter into

a world in which there will be constantly more and more attempts made for the continuation of life or what is it that at the present time bothers me regarding my own life as it is and I think the more one starts to think about that, the more one starts to realize that what is life now in me or in any one person is limited to the form in which it happens to appear and that the ultimate idea of life being contained in this kind of a vessel is not very good for life. That it is almost an impossible kind of a situation for life to be that only in this kind of a manifestation in particular, when I as a manifestation don't understand anything about the reason of this life. So I can answer it in two ways, I can say while I am in this life I will want to understand ~~and~~ why I am now with life expressing it, ~~and~~ and then I run into the difficulty, do I express it correctly or not. That is one way, and the other is I find myself with life as it is now, and this body will die, and what will happen to that what is life? and I ask the question will that life die, or do I believe that life as such remains in eternity as life? And its in definition, what is life? in a general way, apart from me, apart from my own body apart from anyone in manking or apart from a living creature, or even life of animals and plants, is life that kind of a concept or even matter, material form or some kind of an entity, or is life for me philosophically describe as part of infinity, it's a contradiction in terms, but it explains it if I say life, not being dead must be eternal, then it has the quality of infinity which also is eternal and never will die and that the opposites or rather the parts of them which appear as opposites are in the first place a form in which life is put and in the second place that what is

infinity put in a form of finiteness. If you can't conceive of that then the conclusion must be, that if I realize that I am alive maybe my task is to set my life free. It then becomes quite logical because if I can see this life as a temporary state in which this life happens to be expressed through my body, and the organs of intellect of feeling that I happen to have, the purpose of accepting my life is to create a condition by which this life will be set free. and in that now enters a responsibility because if I say yes it is all true and life ultimately will be set free, then I ask who does it? Do I have to wait until mother nature allows my life to leave the physical body because the physical body, because the physical body will die, then mother nature in her allowance will make her responsible for giving my life as it were up, then I ask what will happen to that life, when now it is mine and who will take the responsibility. You see that is a thought that must come in when I have become responsible for my life as it is, which I think is a logical function of man to believe that when he finds himself with life, then he is willing to continue it, in the first place to maintain it, but certainly do to it whatever he thinks is necessary, because life for a man is a gift, and although he finds himself without having anything to do with it, there is a point at which he accepts the gift as being that what becomes his property, and then he has the obligation to maintain it as well as he can, which we do naturally but also to develop it in such a way that after some time you can say actually I have helped to set this form of life within me free, -- So you see again, many of these things are dependent on the definitions that I make, and whenever I become engaged and I concentrate my thoughts and my feelings to get to a point where that concentration

can be converted into an activity of doing something about it, and the deeper this is, the more sincere, the more honest, the more facts I have which I can rely on, the more there is a chance that that is a convincing argument, for me to utilize the energy which is then available for the purpose of putting into practice certain ways by which I know something will be created that will set actually my life free, and when I ~~will~~ look at as when my life is on earth, and it has to become free from earth the logical reasoning must make me say that it has to be an objective something that will set subjectivity free or that will give a chance to be in my life to be free from subjectivity as a result of an activity on the part of something that is objective. because nothing subjective will ever set it free. If something subjective enters into that what is now the form of my life, which is kept subjective, it will go over into another form of subjectivity. But if it is objective, then life can be attached to objectivity, and then it is free from subjectivity. It is you might say a first step, because you can also reason afterwards if it now is in the hands of objectivity, when will it get free from that? And when will actually the state be reached when life is free? The logical assumption is when it fuses with the totality of all things existing and that comes then to the definition of whenever that what is life in me now as in a finite form, but in reality infinity, when it is set free it will fuse with the totality of infinity. Difficult concept because it is very hard to see something that is now a part as still being *infinity* in principle *infinity* joining with something that is free and is also infinite, and that makes a totality of infinity. These are contradictions practically in terms and much of that cannot be formulated.

Much of that will have to go in a very different way of approaching a subject in order to become satisfied to that what one is and that approach is an emotional one. It is not an intellectual one at all. Because my intellect gets stuck on these concepts. If the intellect were pure and it could really think in thought forms as contents without the use of words, then perhaps I could have an intellect that could exchange on that level, but the only thing that I can at the present time conceive of is that I try to form a level of communication which is emotionally tinted instead of physical. When it is physical it has words and formulation but when there is a concept with which I am already partly familiar then I call it a feeling and I cannot express ~~any more~~ in words and I must not because it would do damage to that what is feeling. When I say love or in character or even a certain conciet or certain hate forms, whatever they are. I can express them in words and at the same time I can have them without expressing them. If I could rely on a possibility of a communication of a form of emotional content, without the form of a word. The best way we could approach it is if I could exchange with someone else on the basis of silence but if nevertheless there is a result as something exuding from me through an atmosphere that the other person can feel me, or that I in turn can feel the existance of someone else it would be a wonderfull way of trying to develop a relationship and it is in that direction that work more and more of a spiritual kind will have to go that one comes to points in which words are completely inadequate and that one has to place the accent on an emotional state of oneself in which not everything need be expressed. It could be if one knew how but it need not be because the level at which such communication then could exist is much higher than

60110/56/6 the ordinary form of our words. We simply say that it happens to be on the level of ones feeling, and when it becomes a little higher it becomes an emotional part one could almost say it is like the possibility of a spiritual something that exists also in each person which is his inner life, and that dependent on the development of that inner life that there will then be a possibility of doing away with the forms of outer life which is a manifestation which is mostly the representations of his body. That is a long answer you see, but it means simply, that what is concentrated in me is a realization of that what I am, and at that moment I convert this in a wish to be open to the possibility of higher levels influencing me in the *position* condition in which I am. You remember the draining exercise and the sensing exercise. In which the I Am at the end. The I Am is really that kind of a conversion process, in which the I is already an indication of what I wish to become, and the am is the realization of what I really am. And when I say I and Am I mean by that to bring about a relationship between that what is now my amness and that what should become my Iness.

But what practical questions, what you do, you see what the way I look at work and the way I think that when you meet and sometimes you listen to a tape or even if in a meeting you take "All and Everything" and you read a certain section, and you want to discuss it, or when you bring to a meeting something that is your own experience, to the extent that you know at least something of what you should do when you say I make an attempt to work on myself. And you bring this to a meeting at the proper time. And you let each

person talk. And you listen to where they talk from, I think you have to listen very sharply, because people talk from different levels of their being, and in a general way of course one can distinguish between that what is sincere and that what is a little superficial, that what is done because coming from ones heart, and that what is said because one wants to make a little impression, or to show off, or to make other people that your mind is very good and so forth. But it is really a little bit more than that when a person starts to talk ,he has to have as clear an idea of what he wants to say, he has to have prepared, that what he wants to say in the presence of others, so a certain amount of formulation has to precede this. Then he has to indicate how sincere he is. And that depends on the tonation, it sometimes depends on the kind of words, and sometimes it depends on how much emotion is in his formulation, that might effect him sometimes a great deal, and he really cannot express it very well, because his emotions gets in his way. But if one prepares well enough with the purpose of trying to bring something of your own and to hope in the ~~mid~~ kind of expression that something like an exchange can take place on the part of others who may have had similar experience or at least who can with the best of their intentions understand where your question comes from. Allow it to be said in a very simple way. and also slowly. Don't be excited about it because in excitement you fall over your words, over the many words that you use and you may miss the right one, or you may have to repeat what you have said, try to avoid to saying with other words, such and such, should there be a repetition of what you have already said Try to avoid it. If you can use few sentences which are exact, if you can do not repeat, but only you perfectly can be allowed to repeat, if it shows a new light or uses a different kind of words

or then wants to give a perspective to that what you want to say. But I even think it can be very quiet among you and also very sincere, because you bring to this kind of a group something that really matters, and it matters in your life, and what matters most is that you say it. Primarily you are not saying it to get an answer, because very often if you say it in the right way, it is already part of an answer for you, because you have to bring it out in the open as it were, and it is something then that could become much clearer, instead of keeping it in your head, this is one result of saying it aloud, and hoping then that someone else in the group will then understand it. And then many times you are up against it because many times that which you experience is not the experience of someone else, or if it is that kind of an experience the other person will express it differently, and maybe sometimes he will find fault in the way you say it, because those are not their words, it is so difficult sometimes to understand each other, because we are brought up with the variety of things which have made us what we are now, and we call it the personality in which we happen to be, in which we happen to be poured and that all the manifestations belong to us as we are and that whatever, gestures or postures we have, what ever form of words we will use, all kind of movements and energies ~~in/one~~ in general, physically as well as emotionally probably will be different from what someone else either would like or can understand, so that is already a disadvantage, and in the second place it could be understood of course if one could see further than that what is manifestation, if you could see actually what is essential, and what really is the cause of the manifestation, so that when you can then

understand what is essentially is correct you can overlook the manifestation, and here in regard of work you have a great difficulty, because when a person works he works in a certain way and has an experience which is then for the good of the rest of the group he tries to put in words and it has to do with an experience that is really his own. and now I am now talking about a work experience, because all the other little descriptions of what happens in ordinary life, interesting as they may be, they have very very little place in a group, you can talk about that anytime, but in a group you talk about very specialized things regarding a research on your inner life, or that which you have been trying to build for something for which you needed building blocks, or some form of uniting them in a logical sequence of ideas or the different things that you feel, every once in a while that concern you so much that you don't want to bring them out in the open because they are too intimate, yet every once in a while this comes and it happens and it comes out, because your sincerity will wish you to communicate and you wish to ~~show~~ share it, and I say our are up against it then because half way you expect the other people to understand you. Don't have that Idea at all, that they ought to understand. But your own sincerity counts. That what is truth for you at that moment you can say and it is not up to anyone else to say "oh yes", if there is something similar in ones own experience, then relate your experience, but don't link it up with the other person, and if nothing is there the person who has experienced it and has tried to say it, should remain contained within himself, in the first place he does not need the approbation or the affirmation from someone else.

Because when it is truthfull it remains truthfull for that person at that time, and if it is not as truthfull as it can be and later on might become, that person is the first one who will know. And one need not even commit oneself to try to explain how truthfull one is. Again through that in these kind of groups the idea of silence can be maintained because there can be an exchange even if the tape doesn't record it, don't ever feel that you have to fill space, because that is not your task, your task as a group is to communicate in any way you can. And don't think for a moment when I listen to a tape and it goes on for five six minutes without any words saying that perhaps something has been exchanged during that time, which I of course cannot hear, don't be uneasy about it, at the same time don't think that everybody has to understand you as you are, you may be different later, you may find out later that which you now consider the truth is not all of it, or that you may have different kind of a viewpoint, but of course in any kind of a possibility of growth you will always be different a month from now or a year from now, because your life experiences will help you from the standpoint of sort to give much more insight into what you really are, and at times that what you now consider so real so Godlike, may after some time turn out to be differently motivated, but that is neither here nor there. In the consideration of talking together in a group that question need not concern you, you just give, and other people give, and it creates an atmosphere of sincerity among all of you, and that is what you need, with that you go home. With that you make up your mind that when you remember who talked what they said, ~~no~~ how, from what level it came, then you can profit. You profit for yourself the next time to do what you think is the best

thing to do in accordance with your knowledge, what you have heard, whatever your judgement may have been, and whatever your own sincerity may have been at that time. And in the second place that what takes place for a person who reasons like this, and who is really concerned about the different members of the group, can at such a time manifest what will really help someone else to understand what is needed, without the usage of words. Why do they start not these groups, but services with a prayer, why do they evoke something, sometimes you have to try this, not to prey, because it means so little, for many people its just an ordinary formula, but if for three or four minutes before you start to talk, you are quiet, and you sit for a minute and you start to realize what you are going to be engaged in and what is the value for you. The level of your meetings will be entirely different. It's not that I am critical about it because I think you have to go through this, but it is not right yet. Because there is still too much lacking. If you want to bring to it a little bit of a certain level, as I said read a little bit of all and everything, or stop a meeting when it is over when really it is not necessary to finish a tape. When you have said what you have to say that's it, and don't go over simply because the tape happens to run, and don't start to embellish too much, say it once it's enough, and a question, or really a burning question, or a misunderstanding or a definition of a word, you are working on that gradually, I brought now a few index cards which turned out to be more than I thought. ~~128/a~~ It's a subject index which we have and we work on in New York, and in Boston and in Seattle and in San Francisco, and it is our aim gradually to make it available for each group, that is really studying sufficiently so that they in carrying out that kind of research, from themselves

and for themselves, when they need some data, or some way by which a certain subject has been discussed, then it might be helpfull for them to know where they could find it, they have made as you know an index, the question came up I think a few times here also collecting words from all and everything, I'm sorry that what we had as copies is gone, it is sold out or at least disappeared and it is rather a big job to repring it and still I know that we have to come to it again, to republish this index, which contains a great many words from all and everything with quotations, and references to it from other pages. It is usefull for those who really want to study "All and Everything". You have to read it again I admonish you, read it three times, Read it so that you can even remember certain sections of it. The book contains a tremendous amount of information, and you always can be surprised when you read it again that you really do not remember what you are reading. If you could use it like a Bible, you should carry it in your pocket If you can divide it into three parts, and then you can carry at least one part with you, then everytime that you can, that you are reminded, if you have a little time sit and look at it, open it up read one page, and put it back, during the day if you can, use it as a rosary, but really let the beads have a meaning, when you touch them, when you finger the pages, and you turn a page, whatever kind of way you want to do it, whichever way you want to consider the necessity of work. Whichever way that you feel that you can help each other to remind each other, to see what is important in your life and to place it in front of you every once in a while, and to let go by everything that is not so much important, ultimately what one has to know is how does one use all the energies that ~~it~~

are available, and which come of course from different sources and for which we as human beings become a little bit of a converting machine, having a certain place on earth to fulfill in accordance to the functions which were given to us when we were born or conceived and when now we appear as having life, and this life having the meaning, that that what is energy flowing through one, being taken in and then being then used, for the purpose of maintaining this body, and being used for thoughts and feelings, in connection with maintainance, and to see that at times when danger is there as if this life could be stopped because the physical body could be damaged, that then automatically one protects it with other parts of oneself, that is with parts of your physical body, or with a certain amount of cleverness which is in your mind, or you shy away from danger because you want to protect it and your feeling are not to expose yourself. Then here one is as an ordinary human creature of which there are many on earth and of which we are one part a little bit of something thinking about the affairs of life, and what perhaps could take place in ones life, trying to find the purpose of being born, and one finds oneself, with the influences of all kinds of energies coming in, as ordinary sense organs being translated and used, and breathing in air, and ordinary form #1, and the maintainance and taking #2 care This body, this rule of objective morality #1, and #2 about the feeling center, and #3 ones mind, and gradually out of that preparing what man could do if he could grow, and If then he could understand the reason why he should continue to live after he dies, and even tries to understand why when he is alive now, he already should start on that particular road of trying to help His endlessness and of trying to enlighten, or to lighten the burden of God. But you see what takes place with these energies, what do they produce,

different forms of cells, that the cells that are there and are worn out can be renewed after seven years, and sloughed off and new cells take place, and that each cell has a form of life in it which becomes apparent to us as a relationship which in the cell established in a material form that what is an equilibrium between different salt solutions, between aciditits and alkalinites, and that this form of life gradually starts to become manefest in the formation of different kind of cells for different purposes and as we grow that then what we use as food is used for the maintainance of such organs, there are many cells which at the present time are anxious to leave the body, you might say whole without being destroyed, these are cells that have a different knid of calibur, a different character, they want to remain alive, as a cell in which that what is life in them could remain with them so that something can be built out of such cells because the quality of life within such a cell is a little higher than the rest, and there are distinctions of that kind of energy level, of that what takes place in the ordinary body as it is, and that energy which is used for the maintainance of that , and those kind of energies which are gradually by changing over by, changing rates of vibration, between each level as an energy is represented by belonging to a certain level which we simply say is a level corresponding to earth at a certain distance away from it, and that gradually ~~goes~~ goes away from earth a little bit more it is a different level of energy, and if this takes place in a mans body, in exactly the same way as if such layers of energy, represented in the periphery of a man, represent for him what is need for the maintainance of his ordinary life, and that forms of energies that are of a different kind of calibur, which perhaps have different form, as density, but then become a carrier of a life form which as energy also, is different in rates of vibrations.

so that they do not belong as close to earth and gradually in man start to convert into energies which are usefull afterwards when the physical body will die. This is the whole process of conversion of energies levels in ~~the~~ man, and that this should take place under the influence of something which is of a different kind of a quality than what man represents now in ordinary life and which all of it is called the subjective forms of behavior, and that even improvement of any kind of an organ, to it's greatest possible perception, like with eyes, it will always remain on the energy level of subjectivity. What is it on man that really wishes to live forever. If we understand that what keeps him at the present time going, why is he interested in this quality which we call magnetic ~~the~~ center. It is that what is the reality of himself, and the knowledge which ~~the~~ this center has, because it used to be a little freer than it is now. Is still a memory of how it was, and it wishes again to have that concition in which you might say before magnetic center was born that then it had a better time. The result is that under the influence of this inner inner wish, the conditions in ones body, and which are now represented by different levels of energy, have an effect on those kind of energies which are already, on the periphery of the possibility of going over into another, that there are qualities of cells which are functioning at the present time, in a different way from other cells, many cells belong to support only, some are very much refined some are very delicate, and there are a few which are predestined to live forever. Magnetic center is one, which at the time when it becomes aware how much it is bound it wishes to create a condition, almost you might say give notice to the body that it is as a wish magnetic center as life wants to be free. This creates in the body levels of energy of a certain kind, which in the rates of vibrations reach much further away from earth, and try you might

say to leave the body, and they cannot, because they are still bound, such are higher emotional, and higher intellectual feelings and thoughts, such are the hope in man that he can become free, such is a fervent prayer for the unity of man as he is now, such is a faith which he places in the possibility of something existing in eternity which he calls God, and when that satisfies his emotional quality, he calls it all loving father, such are the thoughts that a man has when he considers the problem inherent in concepts of infinity, and omnipresence, and omniscience, and omnipotence, those are intellectual qualities and they represent certain rates of vibrations taking place, as a vibration rate of a certain length of vibration which gives the tonality, and a certain amplitude which gives the depth, and that the deepest thoughts and the deepest feelings, in its quantity of energy as represented by such a rate, counts most for a person that the higher they are, the closer the rates are together, the deeper they are the more intense they can be, exactly like a color is a rate of vibration, gives a different kind of a color and going towards the ultraviolet, that the rate changes and becomes smaller and smaller and closer and closer together, but that what really makes a color is the intensity, what we call the ~~chroma~~ chroma, the depth, but out of all of that comes the possibility of unity of such energies which are not related directly but which can form as a ~~result~~ combination of all kind of rates of vibrations, strung together a totality of a fundamental sound in man, but this is a sound of awareness, it is not a sound that belongs to your ordinary ear, it is a sound in which magnetic center cries out to wish to be free, and this produces in man at certain times, such a sincere wish that he hopes that there might be a helper outside of him, which will help to undo the lock which now keeps magnetic center

in its prison. When this sincerity and this high rate of vibration, and this form<sup>o</sup> of energy becomes apparent, and when this comes from the totality of man as he is, that is his three centers connected and combined, it creates the little i, because the little i is the foyce of God coming to man saying I will help, but saying your creation first has to give me the as if vessel, which then, when it exists I will occupy, and I will make it free. I have said many times that the connection between the as if and the actuality and reality for I will be as a result of certain concious facts being recorded. But again you see why do I wish to become concious and conciencious, why is it that I think that at times there is in my concience a voice which tells me, that something ought to be done about me and that I wish to work, and I simply say that that what is infinity, with magnetic center as it's quality is exactly the same as the form of life which I now call God calling me to wake up. And this question then of waking up means I have to do something to create that form of let us ~~say~~ say, temporarily giving this little "i" the form so that it can operate as a telescope regarding me and collect data which then ultimately help to form concienciousness and conciousness within one. That what then is formed, has to be fed. And this feeding process is again under the influence of a magnetic center. This time knowing that the end is coming, and that there is a possibility of freedom, because that is indicated by the activity, of the higher levels of energy within one. And then you might say magnetic center now in prison is encouraged to want to open the door, but it cannot as yet be opened, because it does not know how evidently, and it is a strange kind of a lock, and also that what is needed for this magnetic center is to issue an order. This order is to the highest form of energy in man. This order is to man him-

self. This is where he man, as man, lives when he continues his race, the next generation, when he procreates, this man then has to use upon order of magnetic center. That what is sex energy ~~will~~ be divided into food for consciousness and conscience. This is the influence from inner life, on man, to develop, that what is Kesdjan and that what will be Soul. This will be in connection with the wish for I to continue to exist, and to continue to receive through I as a channel all rates of vibrations which are available to man in certain states from the outside of his own world, and in general from that what is the benevolence of God, or the prayer of man towards the kindness of an all loving father. When you think about these ideas and you place them in your life. When at ~~will~~ quiet times and you really can come to yourself, and you say what is ~~for~~ this particular work about, what is this kind of an idea that I ought to become conscious, and ~~that~~ I ought to work on myself, and that I ought to do this and that and that and that, and sometimes you don't want it. If then the depth of the thoughts, the realization of such energies which are in you, and the responsibility that they have to be placed, in the correct way within you, and that you have to have that kind of a balance, so that then with that there is a chance at least that you will do something about yourself. This is your work. And on this, rests the idea that you want to work on yourself. But it has to be based on the realization, What Is Man and to what extent can he actually become what he should become. Loring mankind as an aim ultimately, but in such a way that he can actually show in his behavior that he loves them, at the expense sometimes maybe of himself, but at least that he can show in his manifestation, with restraint, not wishing to be understood, but to be able to

know for himself, that if what he is doing is right, and that the judgement for that comes from his I, and not from anything that is now his ordinary little conscience. This development of I is afterwards when I has come to earth, when it has joined into the manefestation of an ordinary man and told this that and that about behavior forms which ought to be changed, and where it has to be thought about and where it has to be opposed, and where it has to do, time and time again under the influence of the light of that what is a higher form of wisdom, and consciousness and conscience working together at such a time in order to give the real inpetus to the will to develop, and the will to grow, the will to evolve. This places man in entirely different category from ordinary fellows you might say, who can remain supporting cells, and for whom it is necessary to remain that until in their next lives or their next fulfillment of their karma they will have a chance to do different. You have a chance because you know at the present time what is really needed and how it behooves you to find out is it really the truth for you, do you wish it that way or don't you. And if you don't then you must have very, very good reasons, ~~be~~ why you don't, because your laziness and all the rest, will be counted against you, and for that someday you will suffer. This started out by telling you how you should be in a group, and what you should bring in a group, and what you can expect in that, and how such groups then can become a light point for your week, and how with that you can live for some time, and maybe even you can make a tape of it, and you can listen to such a tape, and you then are reminded of how you were. Maybe you go a t certain times to your inner inner chamber, and you prey, what is it God wishes me to be? Start your early morning with a prayer in a very simple way. Ask God, Please God, don't let me talk foolishly. We can talk more about questions if you like. You will have questions in your groups

of course, and you will send some tapes. But ~~the/direction/is/ready~~  
what is needed is the realization is where are we at? To what extent  
can something be aroused in one, because ordinary life usually  
doesn't do it, and it shocks you maybe, and you resent it every  
once in a while, because things are so difficult, and sometimes of  
course you don't know what to do, and still it is doing, and that  
out of that doing, simple activity your mind will start to take  
part. What will take place with all these energies, and these  
conversions, when you work, when you are trying to become awake,  
and when you can stay awake, the energies are converted into higher  
forms, because that is the condition of that what we consider  
important for man. In mans activities on earth, certain activities  
require certain kinds of energies. You must not spend energy of a  
higher kind for something that is of a lower level, you must not  
expect that in your work, you will have to say all the time now  
let me work, now let me work. There is a point at which I is  
grown up enough that all you have to do is to create and keep on  
creating conditions for the maintainance of I, not for the maintain-  
ance of your body. And then you can leave it to I to use the energies  
which are available for a variety of purposes, to guide them in the  
right way of how you should then behave, and for what purpose, and  
to what extent you are allowed to manefest in a certain way, and with  
what energies then you can go and use them, and you will be judged by  
I, of how you are. Life with already a beginning of consciousness and  
gradually such concience that you will be able to distinguish between  
that what is really right and wrong. of what really will give you the  
possibility for further growth, and that what is evil, that is that  
what prevents you and puts obstacles in your way. There will be a time  
when this kind of concience will be there and present to you and that  
you will have to face the manefestations of your body in the way in

you will have been habitually used to. the way one has talked the way one has thought , the way one has allowed oneself to behave in relation to others, that all of this, will have to be recognized. And all of that as long as you are alive on this earth, that you will have to use yourself, in such a way that what you are doing, is right for your own growth, and when it is for your own growth, and it is your I that you have in mind that it has to be maintained It will be right for everyone else. for everyone else who wishes to grow. And those who don't want it and don't like it. I hope that someday you will dare to say. that they then don't work, but it is a very difficult obligation that you undertake now because you judge to some extent by such manifestations or what ever their sayings are and unless you are fully convinced that you understand them, and that you are convinced that you are already free from them, and that you are not bothered by them any more, and that you can take them or leave them. Then you have a right to judge, about the work of someone else. We will send you more tapes, We will send you more information, we will exchange more, you will have to write more, you will have to ~~and~~ communicate more, with people in different groups you have to learn to know who they are, what are they doing, you have to ask maybe for tapes from other groups to listen to, you have to get together perhaps much oftener, every once in a while even two or three, but for Gods sake talk about work. Don't talk and waste your time too much. It is no longer necessary, you have said practically everything regarding unconscious life. Now try to do it a little differently.

So with that, a good period when I'll be back I do not know. There are some plans but I, I cannot say for sure. In the meantime you just work, and keep in contact. Get your people together, If Romah cannot come on Sunday, I would consider using another day,

Don't loose him. Impress the people on the basis of making them feel that you know what you are talking about and that it has a reason for you. When you can be convincing in that sense, that you know that your own life profits, well then you will want to share with someone, because you, want them to know about it. But don't push. They have to know if they wish it. When they wish it they will come. You open up the opportunity for them If you possibly can, again we have talked about new members about other people more than enough. Hundreds of tapes talk about it, lots and lots of information, you have a few things of firefly you can read it, there will be more of that, but in general, study, study, and work and work and then talk and talk, but not the other way around. So I wish you good meetings. There is nothing else to say is there.

Good night.